



NEW TECHNOLOGY AND OLD BEHAVIOR: A STUDY AMONG MANUAL SCAVENGER IN CURAJ

GeetaShahu

Research Scholar, Department of Culture and Media Studies

Central University of Rajasthan

Rajasthan, India

ABSTRACT

This study will give an insight of manual scavenger life in CURaj and the role of technology. In the modern era people are using different technological tools on their working place. The technology is helping them to do more work in short period of time. The proposed study will come out with the views of manual scavengers on uses of technological tools. It will also help to know their socio-cultural status. Very less studies had been done on the Harijan caste and especially on their livelihood pattern that's this study try to know their daily routine and why they accepted it as their traditional occupation. This study want to know that what manual scavengers in Central University of Rajasthan think about education and what they want from their next generation. Generally in this Harijan community the parents are not much care about their children and because of that they not get proper education and engage in this same profession.

Keywords: Technology, Tradition, Modernization, Socio-Culture, Harizan Community.

Introduction: In India there is legally bans on “untouchability” and manual scavenging. But some communities continue to be worked in manually cleaning human excrement from public and private toilets. They generally work as manual scavengers because they take it as their traditional or caste based occupation. Historically the Harijan community has been

working in cleaning and sweeping and they think themselves as sweepers. They are very far from the mainstream community in terms of political, economical and mental aspect.

In Indian constitution there is many Articles those provides the equal rights to each and every citizen to live, to work, to get education etc. but after all these rights they are not in the condition to use and follow it. They still facing many problems because of lack of awareness and education. The Government of India and State Government have many policies and programs for their upliftment and improve their life style and to provide easy and cheap education.

According to United Nations Commission on Human Rights (2002) the manual scavenging means to remove the animal and human excreta using brooms, tin plates and baskets carried on the head. The division of labour on the basis of caste is one of the important views of the Hindu caste system. And in this system the Dalits have been assigned to work that is ritually polluted by other caste communities as cleaning, sweeping, carry the disposals and leatherwork. By birth they considered to be polluted and the removal of animal and human waste by the members of the sweeper community is distributed to them and strictly impose.

The main purpose of this research study is to show the working style of the manual scavengers of Central University of Rajasthan. On the one side it is an institute of higher education and on the other side the sweepers are working with less technological tools or as manual scavengers. Sometime the technology play a role in gender and caste discrimination.

The manual scavengers are constitute a group treated as polluted and impure. They are totally backward and oppressed because they have low status in Indian society. Most of their families are illiterate and because of that they are educationally backward. They also economically backward. The men of this community have bad habits like drinking, smoking etc. because of their all kind of backwardness they are not able to take the benefit from government policies and programs. These various kind of problems remaining them in this same occupation. All the manual scavengers belonging to the Scheduled Castes. It is also a caste based occupation. Men scavengers have different types of addiction such as to drink alcohol, smoking etc.

Review of Literature: Scavengers have been defined in so many ways according to their working places by different social scientist as the “waste pickers” or “rag pickers” are scavengers in English speaking areas (Medina, 1997).

Ravichandran B. (2011) has highlighted that an incident where few people of “Bhangi” community dirty human excreta to protest the Karnataka government’ plan to remove them from their homes brings out in unambiguous relief the failure of reorganizer initiatives to end the manual clearing of human excreta. This article argues that part of the reason for these failures has been the inability to include the “Bhangi” with political agency, while our ideological and literary imaginations have only tried to see this issue in terms of caste or class. In this whole article he want to define the term manual scavengers and *safaikarmachari*’s which includes sanitary workers, sweepers and municipalities and the various categories of safaikarmacharis as scavengers. We can find this profession across India and it is done by the dalit communities. He also mention the government initiatives for them.

Karlekar (1982) worked on the impact of quick urbanization and mixed economy on the sweeper women in Delhi. She found that the life style of sweeper women is very much similar to the lives of poor women in foreign countries. But in India they are doing double duty work as one job and another one is child care or house work.

Patwardhan (1973) has shown in her case study of the “Harijans” of Maharashtra that urbanization leads to greater occupational mobility for the Scheduled Castes, Whenever a group of people continues with their traditional occupation in an urban area, it does so because it finds it money-wise more worthwhile. There is a comparative absence of ritual forces to do genetic work in cities. However, she has observed that not all castes performing menial jobs discard their traditional occupations in cities. In this book he mention the historical background, their occupation, change and continuity, educational mobility, conversion and social inequality among two types of Harijans groups.

According to Karthikeyan. P, N. Gayanthri and Dheepa. T. (2014), 1.2 million sanitary workers in India are employed in the sanitation work. Their way of working have remained continuously unchanged from a long period of time. These communities came under the lowest section of the Indian society. They are facing various health problems those are directly or indirectly related with their occupation. In their occupation the men are considered more superior than women.

Venkatesh, C.D. (2014), The main objective of his study is to understand the economic and health status of the female scavengers and the legal frame work of the Karnataka Government and to know the cause, process, constraints, facilitating factors and consequences of

occupational mobility in scavengers and in their family members- social economical, cultural and psychological.

There are many more studies have done by many social scientist as JnanmitraBhimasha and Chandrakumar. B. Sedamkar (2015), Kalauyarasan. M and Suresh Kumar. M. (2014), Rajeev Kumar Singh and Ziyauddin. (2009), Siddaramu (2013) etc.

Statement of the problem: The whole literature is mainly focusing on the socio-economic conditions of manual scavengers. No one have done their research about the role of technology in manual scavenging and what and how the technology playing role in gender discrimination in manual scavenging. According to some articles more women are working as manual scavengers then men but it can't be true in all cases or everywhere. Some articles focuses only on women scavengers not men.

The result of many research studies is found that half of the scavengers belongs to Harijan community but if we see in the context of other places like CURaj then it is something else. According to secondary data the manual scavengers are facing untouchability in every part of India but it should be see in the context of CURaj scavengers. In this existing literature there is no research have been done on those manual scavengers who works in universities and in context of what they think about higher education. In all above mention articles there is no one article based on Rajasthan, especially in Ajmer district or we can say on the Central University of Rajasthan.

Aim of the Study: The main aim of the present study is to evaluate the role of new technology among manual scavengers of Central University of Rajasthan

Objectives: 1. To know the behavior of manual scavengers towards new technology. 2. To understand the manual scavengers perception for future generation.

Research Methodology

Research Design: The proposed research study is a descriptive in nature. It describes the livelihood of manual scavengers and the role of technology in their occupation. It's a mix method (Qualitative and Quantitative) based research

Universe of the study:The universe of this study is Central University of Rajasthan. In this campus the all work of sweeping and cleaning is doing by Harijan community but the strengths of Harijan community students is very less or we can say about to none. This

campus is very familiar with technology but the manual scavengers are not that much. This research study has been carry out in this campus only.

Method- The primary data is collected through interview schedule.

Sampling Method The simple random sampling method has been chosen to select the respondents. The 16 respondents as sample size has been taken for interview (8 male and 8 female) 20 to 40 years old.

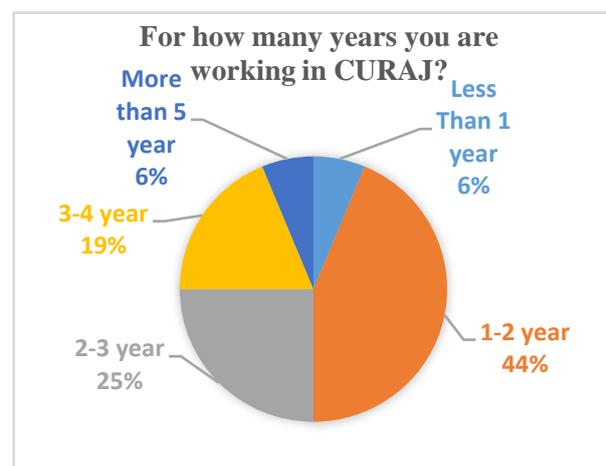
Findings/ Results:

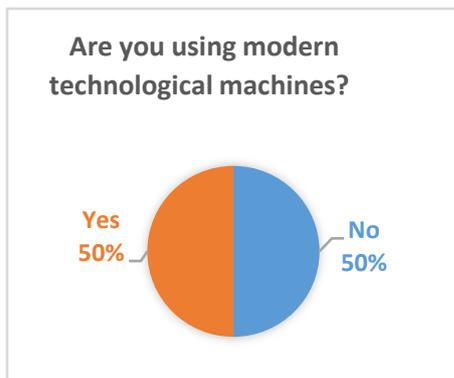
1. The all respondents belongs to villages those are near to Central University of Rajasthan such as Relana, Mundoti, Ladera, Sirohi.
2. According to all respondents there is no extra facility available for them.
3. The all kind of tools are providing by the university such as water bucket, mug, dust pan, brush, duster, mop, Broom, rubber gloves, rose water, acid, phenyl, harpic, Kapoor kigoli, dustbin, wiper, pocha (flor cleaning cloth), electronic machines, detergent powder, shops, bathroom air freshener, various scrubbers and chemicals.
4. According to majority women there is no benefit and loss of technology. Whatever tools they are getting, those are enough to good cleaning. Few men said that it has more loss than benefit. Some of them talk about the positive and negative aspects of it such as:-

Positive aspects:- 1.It save water 2. It save time 3. It save money 4. It's give more clean sweeping 5. It's protect health from diseases 6. No need of more hardworking.

Negative aspects:- 1. Sometimes machines generate shock due to flucation in power. 2. Sometimes chemicals also creates reactions as burns, infections etc. 3. Its needs more man power. 4. Decreasing the number of employs 5. Wastage of power or light.

5. Majority of respondents (44%) are working here from 1-2 years. In this case women are more than men. Less than 1 year and more than 5 years is also belongs to women. In the case of 2-3 and 4-5 years the men are more than women. So in it we can see that women are doing work here from the starting of this campus.

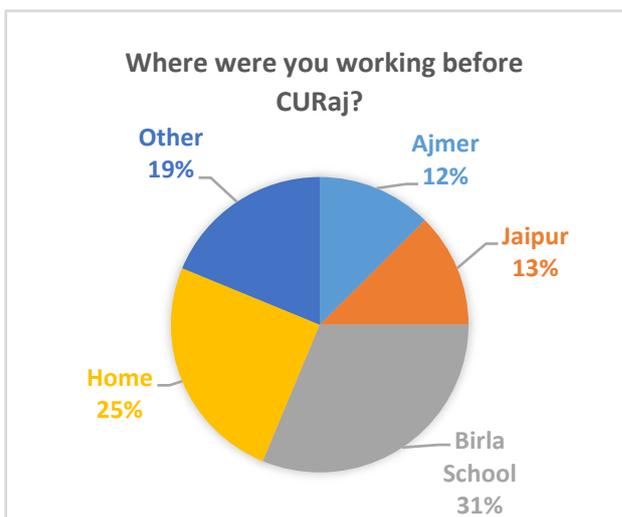




6. All 8 men are using electronic machines twice in a week on Saturday and Sunday as floor cleaning electronic machine single disc and many more, but not a single women are using because they don't know how to use, they can't handle the machine because all are heavy in weight, They did not provide the machines to them, they are

comfortable without machines in sweeping and cleaning because they are not habitual to use the technical machines.

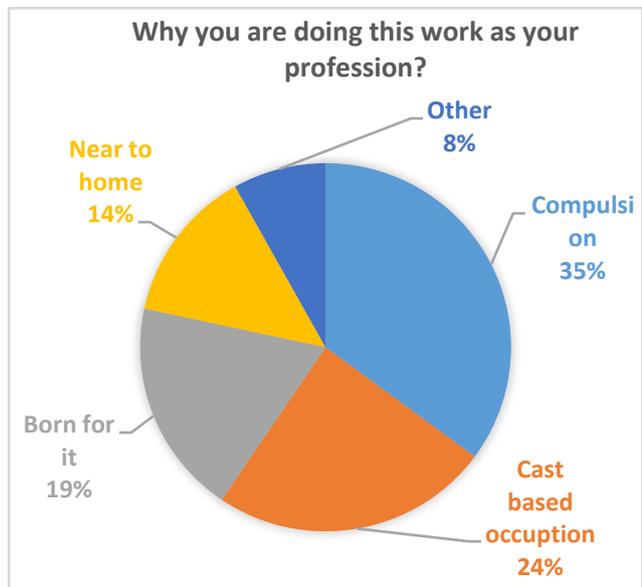
7. Women did not take any training for this work. They learnt from their elders work, to see, observe and by experience. They did not learn to use electronic machines. 6 men did not take any training for this work, 1 man took one year training and another one took 3 months training. According to their responses the women are not allow to go for training and to use the modern machines.



8. Out of 16 respondents 3 women and 1 men worked at home, 2 men in Ajmer (one in hotel as clean the pots, second one in government college as sweeper), 2 men in Jaipur (one in subhodh college and another one in Nagar Nigam as sweeper), 1 women in village school as sweeper, 1 women in Kishangarh Nagar Nigam as sweeper, 1 women work here only as construction worker, 2 women

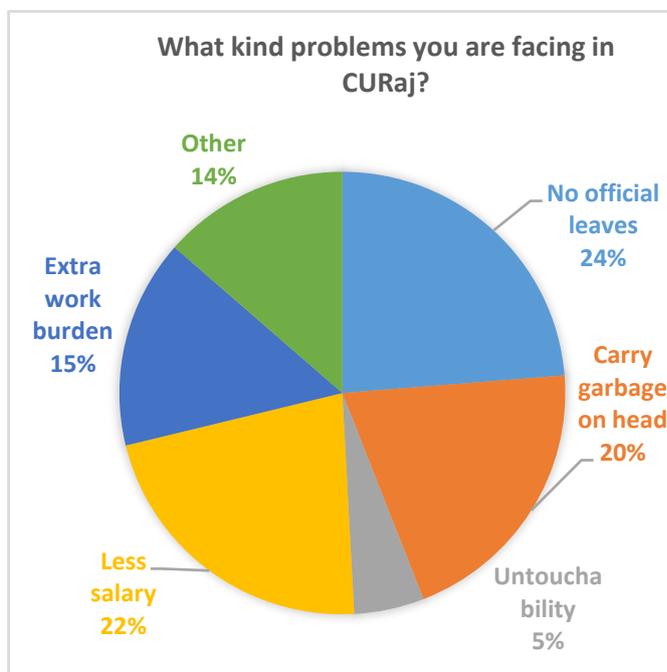
and 3 men worked in Birla International School as sweepers and child caregivers. After this data we can see that majority of men were working far from home, and the women were working near places at home. In this community women are not allow to go far from home for any kind of job.

9. According to 16 manual scavengers they have some similar and different kind of reasons to choose this work as their profession. The reasons are- 1. They have various types of compulsion or helplessness like some of them have to start to earn money in early age, In other jobs they have to face untouchability, their situation was not in favor to get higher education, In this job, few people



don't know other works except it and few of them did not get any other works. 2. They born for this profession only. 3. It's their caste based or traditional occupation and their elders doing this work as their profession 4. CURaj is near to home and relatives works here so they also got this work here 5. Few of them have different reason such as It's easy to do, no need of education qualification, and this work only in their luck

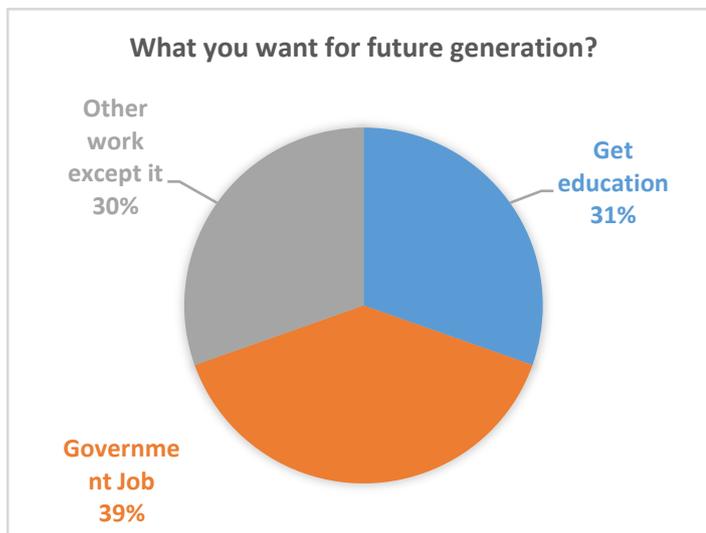
There is many reasons but we can see that directly and indirectly they feel that because of their unfortunate they born in Harijan community and doing this work. They take it granted and feel it's their traditional profession. They have to do.



10. They have different kind problems such as 1. They did not get official leaves and they have to come each and every day for work. They are not getting leaves on festivals also. 2. In the era of technology they have to carry the garbage on head to throw. 3. They are getting less salary or income as 6600 per month. 4. They have extra work burden or over duty without extra money. 5. Sometimes they are facing untouchability because of work nature. 6. Some other problems like tea and

food problems, lunch timing problem, Miss Communication because of less education, lack of Water, did not get tools on time, No space to take rest etc.

11. 31% manual scavengers want that their children should get education. 39% want that they should get government job. 30% respondents have some different opinion on it as they should get higher education in CURaj and live better life than us, they should not do this work as their profession, and they should not repeat our mistake to not get education.



Conclusion

The findings of this study shown that all scavengers belongs to low (Harijan) caste. The all men are using technological machines rather than women. Women are not using any electronic tool for work, so we can see that the technology is playing a big role in gender discrimination. In this case we can say that women in Harijan community are triple Dalits as 1. They are belong to Scheduled Caste or Harijan community. 2. They are facing gender discrimination or they are women. 3. The technology also discriminate them. In this campus both women and men are working as scavengers. They have to carry garbage on their head to throw. The respondents blames their luck, that they born in this community because of that they have to do this manual scavenging work. In the campus of Central University of Rajasthan these people are not facing much untouchability. The manual scavengers don't want that their upcoming generation do this work as their profession. They expect government job from them.

References

- B Ravichandran. (2011). Scavenging Profession: Between Class and Caste? Economic & Political Weekly, March 26, Vol: XLVI No 13, Pp. 21-25.
- JnanmitraBhimasha and Chandrakumar. B. Sedamkar. (2015). Socio-Economic Conditions of Manual Scavengers with Special Reference to Gulbarga District of Karnataka State. Indian Streams Research Journal. Volume-4, Issue-12, January, Pp.1-5.
- Kalaiyarasan. M and Suresh Kumar.M. (2014). A Study on Socio-economic Conditions Among Scavengers With Special Reference ToGaneshapuram, Thiruveareampur Block, Truchirappalli District. Indian Journal of Applied Research, Vol.4 Issue. 12.

- Medina, M. 1997. Informal recycling and collection of solid wastes in developing countries: issues and opportunities.
- Marques, M. and Hogland, W. 2000. "Solid waste management in Latin America and the Caribbean": Solid waste management.
- Rajeev Kumar Singh and Ziyauddin. 2009. Manual Scavenging As Social Exclusion: A Case Study. *Economic & Political Weekly*, June 27, Vol XLIV No. 26 & 27.
- Karthikeyan. P, N. Gayanthri and Dheepa. T. 2014. An Untold Miseries of Manual Scavengers in India With Reference to their Socio-Economic Status. *Intercontinental Journal of Human Resource Research Review*. 2(12), Dec.Pp.38-44.
- Siddaramu. B. 2013. 'Liberation and Rehabilitation of Manual Scavengers'. *International Journal of Research in Humanities, Arts and Literature*, Vol. 1, Issue 2, July, 29-30.
- Venkatesh, C.D. 2014. 'Socio Economic Conditions of Women Scavengers- With Special Reference to Bruhath Bangalore MahanagarPalike (Bbmp), Karnataka', *International Interdisciplinary Research Journal*, Vol-IV, July, Pp.267-275.
- Karlekar, Malavika. 1982. *Poverty and Women's Work: A study of sweeper women in Delhi*, Delhi: Vikas.
- Patwardhan, Sunanda. 1973. *Change among India's Harijans, Maharashtra- A case study*, New Delhi: Orient Longman.